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WEEKLY REVIEW.

—There is one respect in which our laws might very properly be assimilated to the Mosaic laws, namely, in making persons through whose neglect or inadvertence lives are lost, responsible for those lost lives. Every little while we hear of a death in our harbour caused by the hatches being carelessly left open after dark. There should be a severe penalty connected with this, even when the intention is to resume work in an hour or two. Many years ago, in referring to this subject, we suggested that there could easily be a light railing around the hatch; fixed stanchions, say, at the corners, with removable rods passing through an eye at the top.

—Beginning with Saturday the 29th of February, the Overland Mails will leave Bombay every Saturday at 5 P.M. (closing at 2 P.M.), until the 12th of May, when they will leave every Tuesday until the 31st of October, and then every Saturday again.

—The authorities knew that an attempt was to be made to blow up Clerkenwell Prison, and did nothing to thwart it. The excuse is now offered, that they preferred to let the attempt be made as they could thus lay hold of the culprits, and the Fenian cause would suffer rather than gain. If so, they were accessories before the fact, and are doubly responsible for the lives lost and property destroyed. But we do not attach the slightest credence to this excuse. The London authorities simply made light of their information.

—Hongkong and Shanghai, in other words, Northern and Southern China, are about to be connected by a telegraphic cable. How long is the eastern terminus of our Indian telegraph to remain in Tenasserim? It should long since have been carried to Singapore. Probably Shanghai will be connected with the terminus of the Russian line near the mouth of the Amoor river, before we have a line from Burmah to Hongkong.

—About forty Wagheer prisoners, in Rutnagherry Jail, having been armed with pickaxes by the State and freed from their chains, showed what they could do, by attacking and overpowering their guard. They then possessed themselves of muskets and at once became a force almost as formidable as that which cost the lives of two officers in Kattyawar the other day. They were, however, resolutely pursued by the Police; 11 were shot, 16 others recaptured, and 11 are still at large.

—There has been a surprising and unlooked for outbreak of persecution at Abbeokuta. The missionaries have been driven away, and all the Native Christians threatened with death unless they return to heathenism. All the mission buildings have been destroyed. We trust that the West African church will only come the stronger out of these fires. Meanwhile we commend those who are thus imperilled, to the prayers of our readers.

A little enquiry will enable "† Wilfrid" to ascertain the address of the parties to whom he wishes us to make a communication, so that he can make it himself. This would seem to be the more *Scriptural* procedure.

We learn that out of nine candidates that went up to the recent entrance Examination of the Calcutta University, from the Free Church Mission School at Nagpore, five passed.

We are happy to mention the arrival of the Rev. Mr. Atkinson, to join the missions of the American Board in this Presidency. He will, for the present, be stationed at Ahmednuggur.

Some correspondents of a contemporary are complaining of the Cathedral music. Tunes are selected that the congregation are unacquainted with and cannot join in. The music, it seems, is taken from Hymns Ancient and Modern, and whatever the hymns themselves may be, says our comtemporary, the tunes are admirable. But the familiar ones are passed over, it is said, and the unfamiliar chosen. Just in the degree in which a choir approaches some degree of perfection, in its execution, will the musical feeling of its members make them unsolicitous of the aid of the congregation. The musical feeling, we say; this may be counterbalanced by a feeling that it is not fitting to discourage true worshippers from joining in this part of the service. The question here occurs, What should be aimed at, in this matter of church music? Is the mere excellence of the performance the great thing? So far from thinking so, we are of opinion that if the perfection of the music hinders or discourages those so inclined from singing the praises of God, it is an evil. We are fond of music, and like it *good*; but we are content to seek the satisfaction of this particular taste, as of many others, at times and in places not set apart for the worship of God and the declaration of his will. We are fond of flowers; but we do not desire to see a church converted into a conservatory. We are fond of pictures and of statuary; but do not demand that the place of prayer should be a gallery of art. We are fond of oratory but we do not feel it a very serious privation if Sabbath services are undistinguished by Ciceronian eloquence. Writing to the Christians of Ephesus, Paul bids them 'speak to one another in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord.' The aim then should be to order matters so that, as far as possible, the congregation may, singing, 'make melody in their hearts to the Lord.' It is not undesirable that they should sing in musical accordance; but it is eminently undesirable that the musical standard should be such as to compel devout persons to give no expression to the melody of their heart. He that looks at the heart hears that which comes from the heart, and willeth not that it should be forbidden utterance for the sake of higher musical perfection. We have no doubt that Diana of the Ephesians was worshipped with far more musical perfection in the performance, than the true God was in the meetings of the Ephesian Christians; but we very much doubt if this fact gave any particular distress to Paul.

It is important, in constituting a choir, that musical excellence should not exclusively be looked at. It is evident that the choir has a good deal of power over the musical portion of the service, and the effect will be unhappy if persons are chosen less for their devotional spirit than for their voice and knowledge of music.

Perhaps there could be no better arrangement than to have a precentor for the congregation, who shall be a teacher of music, gathering all the members and their children together weekly to be instructed in choral singing, so that the whole congregation shall be a choir, not so perfect as a smaller choir, but singing easily and intelligently together. We knew a Presbyterian church in which this was done.

A correspondent of the *Times of India* says:

"Suppose a hogshead was flying round the earth (in a similar manner to the moon), half way and always in a strait line between it and the moon and with an end pointing to each; and further, suppose that it also revolved exactly as it would do if rolled along a level road and at the rate of one revolution in about 24 hours, it would then have three motions—one in its orbit and two on as many axes; now which would be the rotation on its own axis?"

The only axis on which such a body would rotate would be one pointing to the moon and to the earth. When a ball can be made to go *due North* and *due South* at the same time, then a globe can rotate on two axes within itself, one intersecting the other at right angles. The moon might be made to rotate as the hogshead (only there is no example of it in the heavenly bodies and gravitation is against it); her axis would then be directed to the earth; or she might by made to rotate as the earth does relatively to the sun; but the two movements are incompatible.

Since writing the above, another letter from *Common Sense* meets our eye in the *Times of India*. He asks us for a definition of rotation. We have already given him one from Webster. We suppose the reason why that is not sufficient is, because it does not tally with his view. We will give him another definition, of our own.

Rotation is that movement of a body upon its axis which, supposing the body to have no other movement, would cause a straight

line perpendicular to its axis and extended into space to describe an exact circle, of which said axis should be the centre.

We do not believe that any lexicographer would take exception to this definition, and it is one that shows the moon to be non-rotating.

With reference to *Dixie's* illustration of the hogshead, C. S. says it is a mistake to suppose a body cannot have two rotations, and calls attention to the fact that the solar system is understood to be revolving round a distant point in space. In our humble judgment, this has nothing to do with the case in point. A wheel or ball made to spin may be carried any where or put in almost any position while spinning. It may be made to revolve around another body, but this does not gives it two rotations. The idea of a body turning at the same time on two transverse axes is, with all due deference to *Common Sense*, simply an absurdity.

C. S. puts the following queries:

"Can a waggon placed in the centre of a railway turn-table in motion be said to rotate? And if instead of it we substitute two smaller ones, each occupying the half of a diameter, but keeping the centre of the table free, will these two fulfil the conditions of rotation? Or taking other instances, do the persons forming a couple in a waltz, have to rotate or not? A buggy turning in a narrow thoroughfare; has it to perform rotation? And which is it that rotates? Is it the horse, the carriage, or both?"

The railway turn-table rotates with all that is upon it; and the things upon it, turn, not on their own axes, but upon that of the turn-table. If you spin a top on the table while it is turning, it will rotate on its axis while it revolves about the axis of the table. And if you fasten an iron arm to the table, holding a ball say at the distance of fifty feet from the table, it will revolve with the latter as the moon does about the earth, but will not rotate unless you give it a motion like that of your spinning top. Two waltzers rotate on an axis that passes between them while they revolve about the centre of the room.

It should be distinctly borne in mind that the Pan-Anglican Synod addressed an encyclic letter, in Greek, to all the patriarchs and Bishops of the Greek Church, in which the latter were recognized as brethren in the Lord:

"To the Patriarchs, Metropolitans, Archbishops, Bishops, Priests, and Deacons, and other beloved brethren of the Eastern Orthodox Church, Charles Thomas, by Divine Providence Archbishop of Canterbury, Primate of All England, and Metropelitan, sends greeting in the Lord.

"'If one member suffer,' the holy Apostle says, 'all the members suffer with it; if one member is honoured, all the members rejoice with it.' Wherefore we, having called to a conference our brethren the bishops of that part of the Catholic Church which is in comunion with us, and which by God's grace is spreading itself forth in all regions of the earth, and having come together with them for the sake of united prayer and deliberation, and having written with all readiness of mind and brotherly love an Encyclic epistle to the priests, and deacons, and laity of our communion, notify to you as brethren in the Lord what has lately taken place among us, in order that ye also may rejoice with us in our oneness of mind."

The *Church Times* considers it matter of congratulation that the Greek Church should here be recognized as Orthodox. It says:

"The Anglican Episcopate, by the mouth of its chief, has made another step in the direction of re-union, in sending a formal address of greeting to the Holy Eastern Church, wherein the title of "orthodox" which that great communion claims as its own, is fully recognized, and wherein also a determinatiou is avowed 'to keep pure and undefiled the primitive order and worship as we have received it from our Lord Jesus Christ, and from His Holy Apostles.' The significance of these expressions cannot be overated. *The Holy Eastern Church consistently holds the same doctrine of the Blessed Eucharist as the Roman Church*; it acknowledges seven Sacraments, it devoutly invokes our Lady and other Saints, and it prays for the dead. These acts Archbishop Longley has now admitted to be *orthodox*."

The *Church News* exclaims with delight:

"One short year ago, who would have thought that the Bishops of the Anglican Communion could have written a letter in which Dr. Manning found no error, or that the Archbishop of Canterbury would now be writing to his 'beloved brethren' the Eastern Bishops, as if all past estrangement between the Churches had been but a troubled dream?"

The language of this encyclic has a portentous significance and tends to compromise the Church of England somewhat perilously. It is one thing to admit that in the Greek system a man may, in spite of priests and prelates, struggle to the saving knowledge of Christ; but a very different thing to attribute to the hierarchy of that church the credit of being Christ's ministers. An examination of the epistles to the Seven Churches, shows that our risen Lord attached to nothing more importance than to the obligation to bear testimony against those who preached fundamentally erroneous doctrine. The strongest expressions of his indignation are reserved for the blind guides and false prophets who having in their hands or within their reach the keys of the kingdom of heaven, neither go in themselves nor suffer others to go in. Just in the degree in which the Saviour compassionates the condition of men and desires their salvation, does he hold in abhorrence every system and every class whose authority is employed in darkening the light which shines in Scripture. The meaning of the word of God is determined for the Greek Church by the Patriarch and Bishops, and the sternest anathemas are for those who dare to find in God's word anything different from the imposed doctrines. In how many particulars those doctrines differ from the essential doctrines of the Bible, is sufficiently known. Yet at this day, the highest dignitaries of the Church of England go out of their way to send fraternal greetings to the Greek prelates, and to recognize them as ministers of Christ and pastors of an orthodox church.

A similar letter was sent to the Roman Catholic dignitaries.

Timothy was commanded by Paul *to withdraw himself* from certain teachers of his day, described as follows:

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

In January, 1858, just ten years ago, we were taken to task by a (clerical) "Member of the Church of England" for the prominent notice taken of the Tractarians and for urging the Evangelical portion of the Church of England to consider that they were in danger of being compromised and seriously injured by the movements of these bold innovators. Our correspondent said: "I altogether deny that the party in the Church of England which claims that she belongs to Rome is 'becoming daily more numerous, more bold and more formidable;' I have reason to believe the exact converse of that assertion.—The heart knoweth its own bitterness—leave us alone—you do not know our position and are ignorant of our feelings—our sorrows should be sacred from the rude obtrusion of advice which to say the least is ill-considered."

The policy which was expressed by our correspondent—that of the ostrich which hides its head that it may not see the enemy—has yielded such fruits as might have been expected. The march of events has distinctly shown that our alarm was well-grounded and our vaticinations correct. It is matter of congratulation, so far as we ourselves are concerned, that we have have all along indicated the direction in which the Tractarians, now called Ritualists, were moving. Where they are now is sufficiently manifest. In the day—not very distant perhaps—when Christ's word shall judge the church and the world, (according to his own express prediction) the above encyclic of the Primate of the Church of England will read very strangely.

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SATURDAY, JANUARY 25, 1868.

THE ORIGIN OF SPECIES.

A late number of the *North British* has an article on the Origin of Species, in which Mr. Darwin's theory is ably handled and effectually refuted. His theory rests on the assumption that natural selection can do slowly what man's selection does quickly; or rather, if man can do little in a little time, *nature in a vast length of time can do*—what you please. Men can improve the breed of animals; enough; nature can develope from one animal all others. The Reviewer points out that the difference effected by breeding is less and less in each successive generation. 'Hundreds of skilful men are yearly breeding thousands of racers. Wealth and honor await the man who can breed one horse to run one part in five thousand faster than his fellows. As a matter of experience have our racers improved in speed by one part in a thousand during the last twenty generations?' But we could perhaps double the speed of a cart horse in twenty generations'. Considerable at first, the difference becomes less and less; just as the speed of a cannon-ball diminishes as it flies. There is a limit of perfectibility for each species, and in the neighbourhood of this perfectibility progress becomes amazingly slow. So far therefore as the improvement of species is effected by man, it would seem that between every species and that one nearest it there is a great gulf fixed. There is an archetype for every species, and all the individuals of that species are more or less distant from it, but all contained, as the Reviewer happily puts it, within a well-defined sphere.

"A given animal appears to be contained, as it were, within a sphere of variation; one individual lies near one portion of the surface; the average animal at the centre. Any individual may produce descendants varying in any direction, but is more likely to produce descendants varying towards the centre of the sphere, and the variations in that direction will be greater in amount than the variations toward the surface."

Yes, if the average animal is in the centre. But if we substitute the archetype, or perfect ideal there, the variations will generally be towards the region equidistant from the surface and the centre.

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Thus the strongest argument (or the least feeble) for this startling hypothesis, is taken away, and it remains for the scientific world to explain how they came to concede to it so much deference as they have. Men that are lynx-eyed to discover weak points in arguments advanced to show the truth of Christianity, have been surprisingly slow to see through this speculation.

The Reviewer admits that natural selection may improve organs already useful to great numbers of a species, but not that it can create or develop new organs, and so originate species. In other words, natural selection may, under favourable conditions, effect what the art of man can effect, but nothing more.

A common failing is pointed out in these words:

"When a man shows that a tendency to produce a given effect exists, he often thinks he has proved that the effect must follow. He does not take into account the opposing tendencies, much less does he measure the various forces, with a view to calculate the result."

On the supposition that from time to time an animal is born differing appreciably from its progenitors and possessing the power of transmitting the difference to its descendants, the *Reviewer* justly asks, What is this but stating that from time to time a new species is created? "The appearance of a new specimen capable of perpetuating its peculiarity, is precisely what might be termed a creation, the word being used to express our ignorance of how the thing happened. Perhaps this is the way in which new species are introduced, but it does not express the Darwinian theory *of infinitely minute differences of every day* occurrence, and apparently fortuitous in their character."

The Scriptures tell us that a thousand years with God are but as a day. With the Darwinian a million years are as a minute. The periods of time in which he shrouds his theory are enormous. What we have already seen, shows that no length of time is of any avail, because there is not the slightest evidence of *any* tendency in species to perpetual divergence. Time speedily swallows up the divergences instead of passing them on. But the Reviewer thinks it worth while to take up this question of an almost unlimited antiquity for our globe. Such an opinion, he thinks, utterly untenable.

It has been supposed that there is a constancy of nature, by virtue of which no energy is ever lost, but simply transferred from mass to mass.

"It is to Professor Sir W. Thompson of Glasgow that we owe the demonstration of the fallacy of this conception, and the establishment of a contrary doctrine of a continual dissipation of energy, by which the available power to produce change in any finite quantity of matter diminishes at every change of the distribution of energy. Every change in the distribution of energy depends on a difference between bodies, and every change tends, on the whole, to diminish this difference, and so render the total future possible change less in amount."

It is said that man begins to die the moment he begins to live. So our solar system and every similar system are said to be dying. All activity points to a term when it shall be expended. 'An estimate of the total loss of heat from the sun is an estimate of the rate at which he is approaching the condition of surrounding space,* after reaching which he will radiate no more.' The application of this fact is as follows:

"Past countless ages are inconceivable, inasmuch as the heat required by the sun to have allowed him to cool from time immemorial, would be such as to turn him into mere vapour, which would extend over the planetary system and evaporate us entirely."

With regard to the opinion just advanced that all force points to its own extinction, and that the sun is just a candle burning itself out, we wait for more light. Further observation may show us that the Scriptural illustration of a lamp fed from a living olive-tree, may apply to solar systems; we may find that the forces of the sun are replenished as fast as they are expended. This, however, would only remove the beginning of the series one step back. Meanwhile, one cannot but notice the remarkable appropriateness of the language found in Psalm cii. 25-27: "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed; but thou art the same and thy years shall have no end."

OUR MORALS.

The following appalling picture of English society, is drawn in the *Spectator*:

"The very dislike of theft, unless committed by violence, seems to have died out of the national mind. City editors denounce search into robberies as a 'vindictive proceeding,' and advise compromise as the only mode by which anything can be saved. Transactions which are thefts of the most unblushing kind bring to their perpetrators no rebuke, to the sufferers no sympathy. If a man stands on London Bridge selling brass rings for gold, the police ultimately, and as an extreme measure, make him walk on; but if he robs a thousand widows successfully by a prospectus deliberately framed to deceive, he goes at once into Parliament. That, we shall be told has always been so; but the new evil is, that we are becoming conscious of such things, and still permit them and waste half our national energy in endeavours not to put them down, but to prevent their occurring on too broad a scale. Every organization we contrive is cumbrous to decrepitude, and the reason is that we dare trust no one; that we know if the workhouse master is left absolute he will thieve; if he is only inspected, the inspector will be 'made pleasant'; if the department is left to look after the inspector, it will sell him immunity, not indeed, for cash, but for political support. There is not a department in England in which one-third of the expense might not be saved if men could be assumed to be barely 'law-honest,' or in which, if we did assume it, the nation would not lose twice as much as it does. There is not a great shop in London whose proprietor is not paying a third of his gross aggregate of salaries to persons whose real work is to prevent plunder—a plunder now so dreaded, from its universality, that immense brain has been exerted, to prevent salesmen ever touching cash at all, to enable children to do that part of the work, as they do in managing lotteries."

And yet this is according to all accounts the most educated generation the world has ever seen. This is the age of newspapers and cheap literature; the schoolmaster is abroad among the people; knowledge is popularized to a wonderful extent. The thoughtful Christian does not fail to see, however, that the educational influences of the day are very much divorced from religion. No books have been more read than those of Dickens, and of some other authors that resemble him in the points we now refer to, viz: the exhibition of a pseudo-charity that thinks well of every body and of the spiritual state of every body, except of those who aim to be strictly and absolutely guided by the word of God; a contemptuous caricature of evangelical Christianity; the representation that the highest piety is consistent with any mount of deviation from Scripture, if a man has only 'a good heart,' wishing well to others. No doctrine is so offensive to the writers we speak of, as that which makes man out to be depraved. People are constantly exhorted to think most favorably of man's nature, and to believe that this is the charity that covereth a multitude of sins.

Is it unreasonable to trace a connection between this sort of teaching, devoured as it has been by the community, and such results as are reported in the extract given above? Men have been encouraged to believe themselves good, and to discard the notion that human nature needs to be regenerated; the new doctrine of justification by faith is to the effect that a man must have faith in his own goodness and in that of others; and we are not at all astonished that their moral character should be making the exhibition of itself which is pointed out by the *Spectator*. The modern Gospel has been tried and is found wanting. The world is paying the penalty of having left the teaching of Christ to go after something that is radically opposed to it.

It was in the purest and truest love that Christ set forth the absolute necessity of a change of nature that men might be fitted for the kingdom of heaven. 'Except a man be born again, he cannot see the kingdom of heaven.' He knew what was in man. To his brethren who did not believe on him, he said, even as he would say to these modern flatterers of man's nature: "The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil."

HOMILIES FOR THE TIMES. XI.

"*That we might receive the adoption of sons.*' Gal. iv. 5.

We hear a great deal of the Fatherhood of God, in these days. The discovery has been made that God is the Father of all, of the entire human family, and that all the disorder of the world is mainly attributable to the fact that man is unconscious of this blessed relation in which he stands to God. The business of the Gospel is to convince him that though he has turned away from God, yet God has not turned away from him; *he* may have forgotten that he is a son, but God has not forgotten it, nor is it possible that he should. 'Like as a Father pitieth his children so the Lord pitieth those that' do not fear him. They must be made to know that they have not forfeited, by sin, any of their high and holy privileges, and must be entreated to avail themselves of these. Their Father is on the throne of the universe, and they are the children of the King, however they may have despised their birthright.

Every belief that brings with it the persuasion that we have obtained *rare* light, light hitherto missed by the great body of believers, finds a welcome in these depraved hearts of ours. There are people who would be unhappy if they thought that *their* Christ was not different from the Christ of others; and would value religion little if it did not allow them to overlook the rest of humanity. When all is known we shall find that self-compla-

* Does 'surrounding space' receive light or heat from the sun? There is, we believe no evidence of it. The phenomena of light and heat are only evolved when the sun's rays enter an atmosphere.

cency has sought to make capital out of the deepest and most sacred articles of our belief. In other words, we shall find that fashion has occupied herself with religion, even with the religion of Christ. Aristocracy is every thing in fashion; that only is sanctioned which is possessed by the few; just as fast as customs, or ideas, get popularized they are destroyed for all the purposes of fashion, and their place must be taken by other customs, other ideas. Religion is not allowed to evade these conditions; there must be, for the fashionable world, shades of belief or forms of worship not known to the vulgar; and as soon as the ever-aping rabble have laid hold of these phases of faith or practice, they must be abandoned for something new.

All this, however, does not authorize us to disregard any exhibition of Christianity that may be newly made in our days. It ill becomes the Christian to say, 'I have got my full of light; the Holy Ghost has guided me into all truth; the new is necessarily false.'

Let us then look at this doctrine of the universal Fatherhood of God. Is it not true? Is it not according to the Scriptures?

What can be plainer than that all men, even the heathen, are declared to be the offspring of God in the Bible. What is the meaning of the parable of the Prodigal Son? Jesus was censured by the Pharisees for receiving sinners; and he answers them by showing that when a sinner says, I will arise and go to my Father, he will meet a Father's welcome.

Paul's quotation from the Greek poet shows certainly that in some sense or other, men are all the children of God. A father is the author of his son's being; to God we are all indebted for existence; in him we live and move and have our being, nor could we, without him, exist for a moment. But this is true of the fallen angels.

The returning prodigal met with a Father's welcome. The father's joy in receiving him, shows that he had yearned over him during his absence with the feelings of a father. He sorrowed for the loss of his son. It was as far as possible from being a matter of indifference to him. We should not be at all surprised, if information were given us to the effect that this aggrieved parent had sent messengers in search of his truant child, with affectionate expostulations and invitations to return. We should however be a little surprised if the father, while the unworthy son treated his remonstrances with undisguised contempt and continued to spend his living with harlots, should have honored drafts drawn upon him by his reprobate child.

The parable of the Prodigal Son, like most parables, is intended to exhibit chiefly one truth. It shows that God is willing to forgive repenting sinners. Did Christ mean us to conclude from it that sinners have no need of a Saviour? He says, 'I am the Way, the Truth and the Life; no man cometh unto the Father save by me.' 'Without the shedding of blood there is no remission of sins' says the Old Testament; 'there is one God and one Mediator between God and man,' says the New Testament. But observe, it was not the Father's reception of sinners that the Pharisees found fault with. 'This man receiveth sinners' they said. It was against Christ they brought the charge; and it was his own procedure that he defends. It is true that he says, 'There is joy in the presence of the angels of God over one sinner that repenteth;' but the teaching of his entire address is to the effect that this repentance is shown by sinners that repair to him.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Here we have a more complete statement of the Gospel plan. It shows us in what sense God is a Father to men generally, and in what sense He is not a Father to them.

He is a Father to them in the sense that they are exceedingly dear to him. He is not willing that any should perish. He is Love; and he is grieved that they *have* turned away from his love. But they have turned away. They have departed from the living God. They have discarded the obligations and thrown away the privileges connected with sonship. They are rebels against his authority, doing what they can to destroy it, and making war upon the loyalty and upon the happiness of their fellow-creatures Whatever love would do or would have to be done, they are opposing. They are therefore under condemnation, and love demands that they should be. The wrath of God abideth on them; but the final expression of this wrath is deferred until the love of God has provided a means whereby they may, if so inclined, return to him. We see then in what sense they are not the children of God. They have turned their backs upon him. They have destroyed their title to a place at his board. They have fallen from sonship. And such is the nature of sin that restoration is absolutely impossible unless God in his wisdom should find some means of expiating the evil they have done and create in them a new heart. Such a method has been devised. God spared not his own Son, but gave him up for us all. Though they have fallen from sonship he is willing to adopt them. To adopt them; that is, to constitue them sons. This of course implies that they were not sons in the proper sense of the word. Where sonship is there is no need of adoption, no place for it. Those only who are outside of the family can be adopted.

Notes from an Interleaved Bible.

Psalm xvii. 8. Keep me in the sense of thy love and in the assurance that I am as the apple of thine eye. The eye is wonderfully guarded, and all the nervous network about it, is instinct with vigilance in its behalf. Thus dear is the believer to God. Let the eye itself help to keep us in this persuasion of God's love. To abide in that is to abide in safety. Lose that and darkness is come again.—'Hide me under the shadow of thy wings.' Many in Jerusalem had doubtless used this language in their prayer, to whom Christ had to say, How often would I have gathered you, and ye would not.

10. Things go well with them; the world smiles upon them; the good man who has dared to reprove them, is put to shame; they get heaps of money; they mind earthly things and obtain them.

13. Thy sword. As a sword can do nothing of itself but only as it is wielded by the hand and guided by the eye, so the wicked cannot do to thy people any thing but what thou allowest. And so with regard to all harmful things. Thus the assurance of faith, the realization of God's perfect love, driveth out fear.—The hatred of the wicked referred to in this psalm was that doubtless which is caused by the testimony of faithful lives and words. They were wonderfully prospered, these bad men, but there was one thing yet wanting to their peace and comfort; so long as testimony was borne against them, even feebly, by any in the community, so long did they fail to get the full benefit of their prosperity. They had silenced their conscience, and public sentiment was in their favor; only these good men remained.

14. 'Men of the world.' Not the language of envy or impatience. Wicked men often made the means of disciplining the people of God. The best thing God can do with sin is to make it serve him and his people. So the fire serves the gold. See x. 18.—'Hid.' Because gold, silver, precious stones are naturally hid, not found on the surface. Or, because men generally hide treasure, so that a hidden thing comes to mean a treasure.

15. I shall be satisfied in the awakening (of, or) with thy likeness. If *of*, then it would refer to the resurrection of Christ, the image of God. —That state in which we see not God is a sleep,—half life. Does not this correspond with the disputed passage in Job?—We shall be like him *for* we shall see him as he is. Blessed are they who are satisfiable in this way, Blessed are the pure in heart whose chief desire is to see the glory of God in the face of Jesus Christ.

xviii. 1. If God is our strength, we do not in vain make resolutions to love him. The will has power over the memory to keep the thought of God, his excellence, his love, present. God works in us *to will* and to do of his good pleasure. Not enough for Christians to know themselves without power of their own to carry out good resolutions. They are not called to feebleness of will, but to true strength of will.

2. He had been without fortress, towers, hiding places, bucklers, and had had to battle with those who had abundance of such; yet he had come off conqueror: he was therefore justified in speaking thus.

4. 'Made me afraid.' Only for a moment. In the presence of the bear, the lion, Goliath, he showed no fear. So Paul was in much fear and trembling in Corinth, yet *acted* most intrepidly.

8. Compare 2nd Thes. ii. 8. and Is. xi. 4 'Whom the Lord shall destroy with the spirit (breath) of his wrath.'

9, 10. For such a manifestation [illegible] than that in Psalm xxii., the Jews [illegible] men require such as this; spiritual men stand in awe when they hear the still small voice.—The beneficent miracle of the fishes filled Peter with consternation, while the Pharisees required a sign from heaven.

11. Let darkness ever be to us a secret place of God where we may have communion with him; let floods and clouds and all elemental things be to us the pavilion of God; lifting the curtain by faith let us enter in. Nature would not be a fit expression of the mind of the Creator, if there were no thunderstorms.

Epitome of News.

SATURDAY, January 18, 1868.

—The length of railway completed last year in France, was 772 miles. She is still behind Great Britain to the extent of 2000 miles.

—Government have received the following from the Magistrate of Rutnagherry, (Mr. H. B. Boswell, C.S): "I have the honor to report, for the information of Government, that yesterday 38 prisoners of the Rutnaghery Jail, being nearly all men of the Waghur caste from Dwarka, excepting two Chinamen, as they were returning from their outdoor labour about 4¾ P.M., fell upon the jail guard with their heavy pickaxes and other tools, and having overpowered them, broke open a store room in the front of the jail where they helped themselves to some five muskets and some swords and ammunition, and also rushed in through the outer door of the jail and opened the inner door, though with what object is not very apparent, as there does not seem to have been any concerted attempt on the part of the prisoners made to escape. Having done this they retired and ran off in a southerly direction pursued by some of the jail guard, who had recovered from their first surprise, and by a strong body of the police, who immediately on the alarm having been given had run down from their lines. These men followed the runaways and before night succeeded in giving a pretty good account of them."

27 have been recaptured including 11 shot; 11 are at large. They killed a jail peon, and severely wounded four police sepoys.

—*Bombay Gazette*: "We are glad to hear that the Fort School (Hornby Row) in connection with the Bombay Scottish Education Society, is making good progress, the number of scholars now on the roster being one hundred and five."

"We understand that the Rev. M. M. Ross, Senior Chaplain Church of Scotland, now officiating at Poona, goes home on leave in March; when the Rev. D. Macpherson, of Bombay, will act as Senior Chaplain and the Rev. J. Paton will go to Poona during the absence of Mr. Ross."

—The Steward of the Ship Roodie fell down the hatch, at 7 P. M. and died shortly after.

—There has been an outbreak of fever at Cape Town like that at Mauritius.

—General Sabine's address before the Royal Society: "The year 1868 will be signalized by the occurrence of a total solar eclipse of almost the greatest possible duration, affording therefore more leisure than usual for such observations as can only be made during the brief interval of the totality. The total phase will be visible in India, but elsewhere only in countries practically unavailable. Recent observations of the spectra of the heavenly bodies render spectroscopic observations of the red protuberances and of the corona a matter of peculiar interest at the present time." Instruments are to be sent out to India.

MONDAY,—JANUARY, 20.

—The Graduates of the Grant Medical College propose forming themselves into an Association, with a scale of charges for medical attendance.

—Two Greeks having quarrelled, one of them attempted to blow up the house in which the other was living, in Calkadevi. Not much damage is done.

—*Bombay Gazette*:—"The fact that the Committee of the Akola Exhibition has made arrangements with the proprietor of the Byculla Hotel to supply refreshments and provide sleeping accommodation to the European visitors to the Exhibition, will be a sufficient guarantee that their interests will be well looked to. The G. I. Railway issue first and second class tickets on the 6th instant and intervening days up to the 9th February, which will be acknowledged for the return journey up to the 2nd February."

—*Ahmednuggur*:—"The survey of the Main Line of the G. I. P. from Munmar to Nuggur is going on fast, but I am given to understand it will be fully two years before the line is completed. When it is, Nuggur will probably be as much resorted to during the monsoon as Poona."

—*Madras Observer*:—"We cannot but feel thankful for the reception given to "the week of prayer" in Madras. We had feared that the leaven of ritualistic superstition and of rationalistic indifference which have been working amongst us the past year would have considerably thinned our meetings, and though we missed some faces who were wont to join with us on these occasions, and who we believe have yielded either to the one or other of these principles of evil, yet seldom has the Memorial Hall been more crowded than on the first and last days of Convocation, Monday the 6th, and Saturday the 11th of January, whilst the several district meetings, though not so crowded as in past years, were all well attended, and the tone and spirit pervading the meetings were such as to show that the spirit of grace and supplication has not departed from our midst."

TUESDAY,—JANUARY 21.

—"A little book lately published by W. J. Johnson, 121, Fleet-Street, entitled 'Introduction to the Book of Common Prayer. . . . for the Use of the Evangelical Churches.' is noticed by the *Times of India*: 'Instead of restricting the liberty of the Ritualistic clergy, the author suggests that 'the only sufficient remedy' for the unhappy state of the Church 'is to be found in a legislative permission for such ministers and congregations as may be so disposed, to adopt and use a Liturgy [the present Prayer-book] freed from all Romish rites and prescriptions."

—The Rutnagherry Police had three men killed by the Wagheers. A correspondent in the *T. of I.* says: "The day being a native holiday they evidently expected the police would not be in their lines, and they no doubt calculated that there would be no European officer in the station besides the Superintendent, who had he been on the spot at the time, would no doubt have been the first sacrificed; and there he would have been, I understand, but that the Superintendent of Police called on him just as he was about to leave his bungalow to visit the jail. While, indeed, they were standing conversing in the verandah, they heard shots fired, when they ran at the top of their speed to the scene of action."

—The S. S. *Bosphorus* was lost (off the Cape) in consequence of the Captain's not having been supplied with the new Admiralty Chart of March, 1867, and of his having been misled by old Charts.

—The Calcutta and S. E. Railway have been made to pay Rs 10.000 and costs to a Mr. Woodhouse, whose leg was broken in a train. He was alighting at a station when the train moved.

WEDNESDAY,—JANUARY, 22.

—The deaths last week were 313.

—Manockjee Nussurwanjee, who committed suicide lately at Kurrachee, is now declared by his employers to have been insane. They also tesiify that there was no discrepancy in his accounts.

—Of Ategerat, 37 miles beyond Senafe, the Zoola correspondent of the *Times of India* says: "Ategerat is the chief town of Agame; it is of no great extent, and derives its importance chiefly from its being a residence of the Sabigadis family, and the centre of a large fertile district. There is a market held there every Monday, when several hundred people congregate, bringing for sale corn, cows, sheep, ponies, hides, and pottery. Its ruler is at present a prisoner with Wakshum Gobazye in Lasta, having been carried off by that chieftain when he visited the country last year, because he had, or fancied he had, occasion to doubt his loyality. This led to the revolt of Prince Kassai of Tigre, who is connected with the Sabagadis, a revolt which was successful, Kassai having established himself as 'Head of all the Chiefs of the Kingdom of Tigre.' The Sabagadis family has always been befriended by the English. Salt and others espoused their interests thirty years ago; and it is a wonderful coincidence that, after long years of adversity and exile, a member of that house should succeed to power just at the very time when he can aid his benefactor's nation, to do which he has had no opportunity before, and may never have another. A confidential agent from this Chief, one Meertcha, is now in the English camp at Senafe, having been sent unsolicited by Kassai with assurances of goodwill and sympathy. This Meertcha is not unacquainted with the English nation, its history, and its power, having received a good English education at the Free General Assembly's Institution in Bombay, under the Reverend Dr. Wilson, where two of his nephews are at present prosecuting their studies. Dr. Wilson, knowing that his old pupil was in Tigre, sent letters to him through Colonel Phayre; but these were never despatched by the Colonel lest they might fall into wrong hands, and bring to grief a man who would undoubtedly befriend us if he could. It was, therefore, a surprise as pleasant as it was unexpected, to find Meertcha make his appearance at Senafe, as it were to bid them welcome into Abyssinia proper."

—The King of Shoa has relinquished all attempts to take Magdala.

—Telegraphic communication between Zoola and Koomaylo, was established January 7th.

—*Times of India*:—"We learn from Abyssinia that Lieutenant Hozier, the historian of the German War, has joined the Abyssinian Expedition as Military Correspondent for *The Times*. Lieut. Hozier is also an A. D. C. on the staff of his Excellency the Commander-in-Chief. Lord Adair has also joined the Expedition as Special Correspondent for the *Daily Telegraph*.

—The *Times*:—"We must confess that we do not see how by mere arguments France can shake the strength of the Italian position. France can, no donbt, constitute herself a judge in her own cause. She can weigh the Pope's tiara against the crown of the King of Italy, and throw her sword into the scale. She can cut the knot of the Pontifical debt by restoring to the Pope those provinces which she was mainly instrumental in taking from him. She has given, she may take away; she has built up, she may pull down. The only question is whether France—Imperial France at least—can break up the Italian edifice without bringing its ruins upon her own head. What France has now initiated is a work of reaction. She knows where it begins; she cannot say where it will end.

— *Overland Mail*, December 26: There have been numerous alarms of Fenian plots during the last few days, and great precautions are being taken by the authorities throughout the country.

In the metropolis about 30,000 special constables have been sworn in, and all the public buildings and offices are closely watched. The metropolitan police force is to be increased by 1,000 men.

Two more of the sufferers by the Clerkenwell explosion have died. Four more arrests of persons said to be implicated in the outrage have been made on the evidence of an informer, who has thrown some further light on the organization of the conspiracy.

A supposed attempt to explode the gasworks at Warrington has been frustrated.

A sergeant in the 72nd Highlanders has been arrested at Manchester on a charge of Fenianism.

Mr. Gladstone has delivered a series of addresses on public affairs to his constituents in South Lancashire.

Lord Cairns has been elected Chancellor of Dublin University.

Sir Henry Storks has been appointed Comptroller-General of the War Office, with the salary and position of an Under Secretary of State.

An action brought by Mr. Rigby Wason againt *The Times* for libel, in publishing and commenting on a report of the debate on his case in the House of Lords last spring, has been tried in the Court of Queen's Bench. The jury found for the defendant.

The Queen has conferred the Albert medal upon Mr. A. T. Shuttleworth, deputy conservator of forests at Alibagh, for his gallantry on the occasions of the wrecks of the *Berwickshire*, *Die Vernon*, and *Terzah*.

The new Army Reorganization Bill has been severely attacked by the Opposition members in the French Corps Legislatif as simply a preparation for war.

The Italian Government has resigned, in consequence of being defeated on a direct vote of confidence in regard to the Roman question by a majority of two. General Menabrea has, however been entrusted with the formation of a new Ministry.

The Italian Government had previously accepted a vote of the Chamber for the suspension of the payment of the Italian portion of the Pontifical debt.

Among the deaths reported since our last are those of Mr. J. J. Cotton, Madras Civil Service Retired; Surg. T. T. Kays, Bombay Retired List; Mr. W. H. Rose, late Judge of Small Causes Court at Madras; the Earl of Carnwath, Sir George Clerk, of Pennicuick, Bart., and Mr. C. Rann Kennedy.

—The same: "Considerable interest has naturally been created by the examination of the prisoners charged with being implicated in the Clerkenwell outrage. There are five now in custody—four men and a woman—against whom the evidence seems to be sufficiently strong to warrant their committal for murder. One of the principal witnesses, however, is an ex-Fenian, who acknowledges that he deserted from a marching regiment and as his disposition to give evidence appears to have followed the offer of a reward, much that he says is of course tainted with suspicion. It has been stated, however, that these preliminary inquiries are likely to afford the clue to much more important evidence, and that Government are already in possession of much important information, which 'for obvious reasons,' &c. must be, kept dark—information relating the origin and progress, the entire history of the Fenian conspiracy."

—*Englishman*; "The Russian Governor of Turkistan has received with favour a proposal to construct a canal to unite the great rivers of Central Asia, the Jaxartes and the Oxus."

—Arrangements have been made by the G. I. P. Railway Electric Telegraph Department to transmit messages through between Bombay and Calcutta and *vice versa* by the G. I. P. and E. I. Railway telegraph.

THURSDAY,—JANUARY, 23.

—*Bombay Gazette*; "On the 6th instant, while some labourers were engaged on the line at the west end of the girder bridge, near 483 mileage on the G. I. P. Railway, and as the train approached it, the whistle was sounded and they moved off on either side of the line to allow the train to pass. At the moment the train was leaving the bridge, a woman suddenly emerged from behind the parapet, apparently for the purpose of crossing the line. She was immediately knocked down by the buffer beam of the engine and rolled down the embankment." She was picked up dead.

—A Marwadi gave some *hulwa* to two other Marwadis. They ate and one of them died soon after, the other is in a precarious state. His deposition has been taken by Mr. Showell, the Magistrate.

—*China Mail*: "The East India Telegraph Company had shipped two-thirds of the cable requisite for connecting Hongkong and Shanghai in September last, and for the speedy completion of the work there is no occasion for doubt."

—Captain Long, commanding a whaler, the Nile, sailed North as far as 73.° 30.' Fifteen miles under his lee he saw a long, dreary, unbroken coast, topped, apparently, by volcanic peaks, which according to the statement he publishes, had never before been seen by voyagers from East or West. At all events, the oldest and most

intrepid fishermen of that region, who fish for the leviathan, had never known of its existence, and so the captain of the Nile bore down along the shore, now with a telescope and now with a pencil in hand, examining and sketching, noting the distances, measuring the summits, and ascertaining beyond all doubt that, though the heights were universally frozen, the valleys and clefts between them gave signs of vegetation. Farther than any optic instrument could carry the sight innumerable mountains reared themselves and rolled inland; farther than the vessel could venture this mysterious land stretched on, trending northwards. The whaler having made these discoveries, put his helm about and sailed for the islands of the South. We must not confound this story with those of ordinary Arctic enterprise. Captain Long was not in search of a north-west passage. He was merely tempted, by the unprecedented mildness of the season, to pursue his gigantic game beyond the customary limits, into waters which are usually unapproachable.—(*Standard*)

—*Times of India*: "We are informed by a Natal correspondent of the *Guardian* that Dr. Colenso lately applied to the High Court of Natal for a perpetual interdict against the faithful clergy of his diocese, prohibiting them from officiating in any of the churches without his license. The rule having been refused, an action was entered against the individual clergy, whilst an application was also made for a rule *nisi* calling upon them to show cause why an order of the same description should not issue against them in the interval pending the decision of the action. On this occasion Bishop Colenso conducted his own case, and addressed the Court for more than two hours. The argument has since been published *in extenso*, in pamphlet form. The rule *nisi* was granted returnable on the 26th of September, and the argument having been printed, the Judges had, of course, full opportunity of sifting it thoroughly. On the 26th, when the clergy appeared to defend the case, they were informed by the Court that they would not be called upon to reply, as the Judges were unanimous in deciding that it was not a fit case for the granting of an interdict, and that the rule *nisi* was therefore discharged, and the applicant left to his remedy by regular action."

—*Friend of India*: "Bishop Milman, in his first Charge, declared to India that the heathen are to be won to Christianity by ornate church services. And so ritualism has been spreading, and laymen have been leaving the Church. At the Cathedral, Fort William, Dum-Dum, Darjeeling, Allahabad, Ootacamund, and elsewhere, the sly and silly priests, of the sort which lead captive silly women, begin to raise their heads. The organ is first moved to the chancel, then black boys in white surplices are paid to rattle over services which astonish and disgust the gaping congregation, then the unfortunate 'priest' takes to intoning and does it so badly that he blushes for himself, then crosses appear dotted all over the 'holiest' part of the church, then moveable crosses are introduced contrary to law and with the Bishop's sanction, then empty vases appear on the 'altar' and are soon after filled with flowers, then the priest turns his back on the people, dresses symbolically, makes Romish genuflexions before the 'wafer' and, very awkwardly, walks with folded hands and downcast eyes, and finishes with a sermon of all of which, except the grammar and style, Monseignoeur Manning would express approval. Moved some by indignation and some by the sense of the ludicrous, the congregation abandon the church as in the case of the Cathedral, or sign a round robin about the 'priest' as at Dum-Dum. The last act of the Bishop's ritualism is, we are informed, to order that a credence table, on which the bread and wine are to be placed before being changed into the body and blood of Our Lord by the incantation of the priest, shall be supplied to every church, if necessary at the Bishop's private expense.

"Thus far, the ritualist practices of weak men, who are unable to defend them by scholarship, eloquence, or an apostolic life, have done harm only to the mass of Churchmen, who being voluntary agents, if in a presidency town, may seek another church, or if in the interior must abstain from going to Church altogether. But what is to be done when soldiers are exposed to the disease? They are not their own masters and discipline must be observed. If a soldier, who on enlistment professed that he belonged to the Church of England, is marched to a place where the services are so conducted that he imagines he is in the Church of Rome, what is to be done? The case has happened, as many of our readers know. Some of the men of the Rifle Regiment on the first Sunday after landing at Calcutta, were so scandalized by the behaviour of the Rev. Mr. Atlay, who has since been encouraged to empty the Cathedral, that they showed their disapprobation by sounds and shuffling as unbecoming in a place of worship as the mummeries which they were condemned to witness. Next day not only some hundred men, but two officers, attached members of the Church of England for years, begged the commanding officer to enter them as Presbyterians. A detachment of the corps was sent to Dum-Dum and there matters were worse, for the theatrical *role* performed by Mr. Atlay tolerably well was played by Mr. Stone abominably. The officer in command, knowing that his men had objected to the Fort William services, and seeing them again outraged and discontented, informed them that those who wished might attend the dissenting chapel in the station. At once forty asked to be marched there, but the chaplain interfered. The Bishop warmly approved of his conduct no less than of the cause which had provoked the discontent. General Fordyce thereupon ordered the men and officers to be marched for the next three months to services they detest, stating that if during that time they showed their sincerity by attending chapel in the evening, their names would then be transferred from the English to the Presbyterian list. We need not tell our military readers that such an order is not justified by any existing military rule or practice. Nor is it equitable. The General has accordingly, we believe, been called on for an explanation by the Commander-in-Chief, in whose sense of justice and regard for the rights of the private soldier we have confidence."

FRIDAY,—JANUARY, 24.

— Three persons were killed by hailstones that fell near Manvee, Kattyawar, November 29th last. A great number of sheep and goats were killed.

— *Times of India*: "The Roman Catholic Archbishop of Cincinnati has lately published, we are told by a home contemporary, a letter in which he expresses opinions in direct opposition to the propositions of the famous Encylical and Syllabus of 1861. 'There is no power, human or divine,' he writes, 'that forces a man to believe a religion or anything else against his own honest enlightened convictions. . . . I do not believe that the Church has any right to employ force to coerce conscience.' This opinion, it may be remembered, is denounced in the fifteenth proposition of the Syllabus as a pernicious error. Again Archbishop Purcell writes:—"I do not want a union of Church and State. I deprecate such a union;' although the Syllabus, in its 55th proposition, maintains that they must on no account be separated. The *New York Nation* observes that Cavour's declaration of policy, 'Libera chiesa in libero stato,' has been fully realized in the United States. There is a school of Neo-Catholics in that country which is rapidly gaining ground, and which may probably react upon Europe."

—We learn from the *Madras Churchman* that it is proposed to form in that city a Confraternity, viz, The confraternity of the Holy Communion. The President is to be a Priest, to whom all the members shall promise obedience in matters relating to the confraternity. Here are some of the rules:

"4th.—All persons joining the Confraternity shall state in writing that they believe in the Holy Catholic Church, in the Real Presence of our Blessed Lord under the forms of Bread and Wine in the Holy Eucharist, that the Holy Eucharist is not only the Communion of the Body and Blood of our Lord to all worthy Communicants, but that also the wicked receive Him to their damnation, and that in the celebration the priest offers up a true Sacrifice to the Father which is beneficial to all, whether communicating on and particular occasion or not, to the absent as well as to those present, to the righteous Dead as well as to the Quick.

"5th.—That all shall bind themselves to promote in every way in their power the frequent celebration of the Holy Mysteries, and to this end shall pledge themselves to communicate on any day a priest may require them to, provided they have due notice given them of his intention to celebrate, and he be willing to admit them to Sacramental Confession.

"6th.—That they shall daily say a short prayer and one "Our Father" as an act of Reparation to our Lord for the profanations and insults He is so frequently exposed to under the sacramental veils." All this in the Church of England.

—It seems to us that a good many railway casualties might be hindered by compelling the officials to supply their engines with 'cowcatchers' so made as to take up and carry along any object that would otherwise be crushed by the rails. Only this week we have read of a woman killed by rushing in front of a railway.

TELEGRAPHIC NEWS.

London January 11th.—Generals Woodford, Gomm, Dalrymple, and Ross have been created Field Marshals.

The political uneasiness lately felt (regarding Continental affairs) has now abated.

The Fenians Burke and Casey have been committed for trial at the Warwick Assizes.

Government is prosecuting a Dublin newspaper named the *Irishman* for seditious libels.

The Paris journals attribute to England design on Abyssinia.

An Italian circular has been issued to the Prefe urging upon them a strict observance of th of the country.

13th.—H. M.'s Indian Troop ship *Crocodi* arrived at Portsmouth.

H. E. Sir Robert Napier arrived at Annesl on January 4th, and proceeded to the front im diately.

The bureaux of the French Chambers hav jected the interpellation concerning the press secutions.

There are indications of a friendly unde ing between France and Prussia.

The Italian Parliament has re-assembled. nebrea strongly urged concord among the members, as perils, chiefly of a financial nature, still menace Italy.

14th.—General Merewether has penetrated thirty miles beyond Senafe. Water and grass is abundant.

Wagshma and Theodorus are reported to be close on one auother.

15th.—Mr. Stanton *has been re-instated in the* American War Office by resolution of the Senate, General Grant retiring.

The House of Representatives has rejected the Senate's Bill for removing the tax on the Cotton crop of 1868.

17th.—The *Morning Post* says that Mr. Childers (M. P. for Pontefract) has, for family reasons, declined the post of Finance Minister for India.

The American Senate has suspended secretly Macculloch's authority to contract the currency.

The French Government is sending three officers to accompany the Abyssinian Expedition.

Miscellany.

—Archdeacon Denison, at the late demonstration at St. James' Hall used this language: "Ceremonial is nothing in itself. What makes it to be such? That it is the expression of doctrine and especially of the doctrine of the Holy Eucharist. It is doctrine, then, of which ceremonial is the outward expression; it is this that is the object of tumult and assault. There are in the Church of England, and have been since the Reformation, two sections, commonly called High Church and Low Church. What is the turning point of the division? A distinct difference of belief on the subject of the sacraments. The first hold, as declared by the Church to be revealed in Holy Scripture, that the life of Christ in the soul is begun in and by Holy Baptism; nourished, completed, and perfected in and by Holy Communion. That these are, therefore, the principal means of grace; that all other means of grace flow out of Holy Baptism; and converge to, and centre in, Holy Communion. The second does not deny that the sacraments are to be observed reverently; but assigns to them no such distinct pre-eminence, regardieg them rather as seals upon the life of Christ, already begun and established in the soul by faith, than as the means ordained of Christ himself, for the beginning, and the nourishing and perfecting, of that life. The first then holds, as declared by the Church to be revealed in Holy Scripture—regeneration in and by Holy Baptism; the Real presence in Holy Communion. The second holds neither the one nor the other. The first has an

exalted sense of the office of the Church as the means ordained of God for the teaching and the keeping of the truth, and as having, as such 'authority in controversies of faith;' and a like sense of the office of the ministers of the Church, as having received the Holy Ghost in and by the laying on of hands; and as sent by Him to set forth by their life and doctrine the true and lively word, and rightly and duly to administer the Holy Sacraments. The second, so far as I have ever been able to understand its position, admits the authority of the Church only where it coincides with private judgment. Of these two sections the first dates from the first century of Christianity; the second dates from the sixteenth century. The first is apostolic, primitive, catholic; the second is human invention in many shapes and under many names. The first is revealed as [illegible]red by the Church; the second is a thing of [illegible]n development. Nothing could show more [illegible]ongly than these remarks the vital nature of [illegible]e present struggle and the thoroughly Popish [illegible]aracter and pretensions of the High Church [illegible]ty.—*Christian Work.*

[illegible]At a recent meeting of the Free Church Synod [illegible]fe, ministers were requested to report on the [illegible]e of religion, when six in succession rose, and [illegible]tified to having, with their own eyes, seen what [illegible]ey could not but regard as genuine religious [illegible]akenings. Two spake of revivals among farm [illegible]nts; two told of profound attention to re[illegible]n among the fishermen of the East Neuk; [illegible]one reported the existence of a movement [illegible]had been going on for months in a monufac[illegible]ng village.—*Idem.*

[illegible]That a remarkable work of God is going on [illegible]ina becomes more and more certain. The [illegible]ening at Lon-Leing, in Shang-tung province [illegible]l progressing. In three villages or com[illegible]nities, not more than fifteen or twenty miles [illegible]ant from each other, there are now probably [illegible]ore than one hundred baptized men, women, and children. Two missionaries of the Methodist New Connection have taken the movement under their care. A persecution of considerable magnitude is threatened. A rich heathen has bribed the local *magistrate to try and drive away the* foreign missionaries, and make the native Christians disown and reject the Saviour. A reward of fifty taels is offered for the arrest of every active Christian. To the present time, as far as we here have learned, none of the native Christians proved unfaithful to the Saviour.—*Idem.*

—The Committee of the Church Missionary Society have published the subjoined extract from a letter writen by the Rev. J. A. Lamb, Missionary of the Society at Lagos. The Committee earnestly ask the prayers of the friend of Missions at this crisis in the history of the Yoruba Mission:—

(Extact of Letter from the Rev. J. A. Lamb, dated Lagos, Oct,19, 1867.)

I would rather that the report I have to give you now had come from some other pen than mine; but as this scarcely appears practicable by this mail, I must give you what I have heard, and the next must bring you the report of the sufferers themselves. Last Sunday morning, without any previous notice, or even the rumour or intimation of such a thing, the Abbeokuta bellman went round early, declaring that there was to be no assembly for divine worship that day. Soon after companies of people proceeding from a meeting at the Bashorun's went to the different churches and broke them all down to the ground, except Ikija, which the chief Ogadife defended. They then broke down the Mission-houses, except Ikija, and plundered everything, not even permitting Mr. Wood, or Mr. Faulkner, or Mr. Allen to go away with the actual clothes they required on their bodies. From Mr. Wood they took hat and shoes; from Mr. Faulkner, his hat; and from Mr. Allen nearly all his clothes. One student of the Igbein Institution, who came down yesterday, only had a country cloth on him, which he said was borrowed, for they actually drove him off naked. He had a blow on the side of his head, which he said was given whilst endeavouring to keep his clothing on. Mr. Morser had dressed it for him. The Baptist and Wesleyan Mission-houses and chapels shared a like fate. All the Europeans are congregated at Ikija, which Ogadife has succeeded so far in preserving, or, rather, which God has reserved as a refuge for his servants in the terrible disaster. We are anxiously awaiting their arrival here. Yesterday Mrs Lamb and myself went in a large canoe about four hours' journey on the way to meet them. Mr. Ashcroft and Mr. Richmond (the Wesleyan missionary) also went in a boat; and the Governor has kindly sent his boat for the same purpose to-day. The bitter hate manifested against the Christian religion and the unoffending missionaries is the worst feature in the affair. They declare that all the converts shall go back to heathenism or be killed. Women and children were just as furious in the onset as men.

Mr. White is preparing to leave Otta, having received warning from a friendly chief to hold himself in readiness to go.

I understand that Osielle Church and Mission-house has shared in the destruction, and that Mr. Moore has also taken refuge in Abbeokuta, and is expected here.

We have have heard nothing of the Hinderers, except that the Governor was here this morning and stated that he believed no harm would happen to them. He said that he had given Kere, the Chief of Ipara (who owed him a debt of gratitude for obtaining the release of his son), charge to see after them.—*Idem.*

—A correspondent of the *Record* thus draws attention to a story in *Good Works*: "In 'Guild Court,' a story by George Macdonald, after much that reads very like a sneer at the piety of a godly mother of the Evangelical type, she is represented (p. 762) as remonstrating with her son, a youth reclaimed by the sympathies of a Broad-church clergyman:—'My dear, it is of no use mincing matters. God has told us plainly in His holy Word that he that puts his truth in the merits of Christ shall be saved, and he that does not shall be sent to the place of misery for ever and ever.'

"'The good woman' (remarks the author) 'believed that she was giving a true representation of the words of Scripture when she said so, and that they were an end of all controversy.'

"Most students of the Bible will be disposed to believe with the good woman. Here is a young man who has robbed his employer, and I know not what else (for I have not the back numbers), but he is a young man thoroughly ashamed of himself. He gets pitchforked oddly enough into the vestry of a clergyman of the type apparently in favour with the promoters of the periodical; a confession-made-easy follows. The clergyman enjoins restitution, repentance, sublime idea of the Fatherhood of God ('pray to your Father, my boy [p. 758]. Think of the grandest human being you can imagine—the tenderest, the most gracious; you need not call him by any name till the name bursts from your heart'!), lends him the needful, wins his heart, and reclaims him. Not one word of Christ and His atoning blood, till it is preached to him *ad nauseam* by a weak-minded, pious mother, 'who believed, good woman, that she was giving a true representation,'" &c."

—It appears from French official documents that the loss of life by the Crimean War, in the French army, was as follows: killed or fatally wounded, 11,026; carried off by disease, 76,589. Total mortality, 95,605. If we multiply this by three, shall we get the total mortality of the Crimean forces, English, French, Russian, Sardinian, Turkish?

CHINA.

From Peking, our Missionary, the Rev. W. H. Collins, has forwarded to us the following letter dated June 8th, 1867. It strongly contrasts the condition of the heathen, who, in time of trouble, pray to a god that cannot save, and the Christian who can say, "God is our refuge and strength, a very present help in trouble."

The country round Peking has been suffering for several successive years from drought. The quantity of rain in each year has been much below the average. Last year and this the wheat crop has been an entire failure: the consequence is, that flour has so much risen in price as to be above the reach of the mass of the people. Hitherto there has been an abundant supply of millet and Indian corn, which are regarded as a tolerable substitute for flour when that is unobtainable. Now, however, both the millet and Indian corn, which have been recently sown, are threatened with destruction. The Emperor has put forth repeated proclamations calling for prayer for rain. I subjoin a translation of the two latest edicts, and, by way of contrast, an account of the simple yet fervent and effectual prayer of three native Christians.

Extract from the "Peking Gazette" of the 3rd day of the 5th month (June 4).

"Edict—Because in the district round the capital, from the spring to the commencement of summer, the gift of rain has been slight, we have already several times erected an altar and prayed, and have ourself gone to the 'great high temple. Although we have obtained the gift of heaven, and received refreshing showers, they have not been universal. Now that seed-time has come, and the matter is still more urgent, we ought again to worship, and make earnest supplication. We ourself will, on the 7th day of this month, go to the 'great high temple,' and prostrate ourself in prayer. We send Prince Chwun to worship and sacrifice at the altar of heaven, and Prince Koong to sacrifice and worship at the altar of earth. The Prince Choong will reverentially sacrifice at the temple of the year. The Prince Soo will proceed to the temple of 'Awakening life;' the Prince E to the 'Dwelling of the Black Dragoon.' At the 'Palace of the Seasons' will be the Prince Hwuy. To the 'Temple of the Imperial Ancestry' Prince Le will proceed; the Prince Jwuy to the 'Temple of universal Benevolence.' To the 'Temple of combined Harmony' the Prince Yue is ordered to repair and burn incense. All are for the time appointed to remain day and night, beginning at the 7th day. The Taouist priests in the great high temple must all pray. The Buddhist priests at the 'Temple of Awakening Life' must all chant prayers and offer incense day and night by courses. The officer Wang-da and his people must worship earnestly, and thus invite the gentle breezes and refreshing rain. We relieve Kwang-yue, who was originally sent to worship day and night, and send in his stead Yue ching. We order the Prince of Chung to go forward to the district of the city Mih-yuen to burn incense at the 'Dwelling of the White Dragon.' All must perform the ceremonies ordered, and the board to which it appertains must reverentially and diligently prepare. Respect this."

Extract from the "Peking Gazette" of the 4th day of the 5th month (June 5).

"Edict.—The censor Liu-ping-hou has memorialized, inviting us to re-establish a benevolent plan of Government, and so call down the gentle wind and refreshing rain.

"This year the season of rain is already come. We have already prayed diligently and humbly, but have not obtained abundant rain. It is clearly needful to re-establish the benevolent system of Government, that so we may greatly influence the high heaven. Recently, during the dispersion and disorganization of the rebels, the poor refugees have lost their dwelling-places; still worse, many have been killed in mistake by our soldiers: thus the harmony of heaven and earth has received a grievous wound.

"The Governor-general and the superintendant of each province must commiserate, and not suffer the soldiers to kill and destroy. Moreover, our brave soldiers have lost their lives in defence of their country, and their families have no dependence. We ought greatly to pity. Each Governor-general and superintendent must diligently seek out the orphans and the desolate who have no dependence, and at once set on foot some plan of feeding and clothing them,

"Amongst the people there have been those who, in time past, have destroyed their children; this we have long ago strictly forbidden. But now that the people are driven from their homes it is difficult for them to avoid this sin, so houses for the maintenance of infants must be established.

"In the places of the defeat of the rebels the dead soldiers have not been buried, but lie on the surface of the ground: the Mandarins to whom this business appertains must at once bury them, that the bodies be not exposed to wind and rain.

"The governors of each district must at once attend to these matters, displaying enlarged benevolence."

Extract from a letter of the Rev. C. R. Mills, American Presbyterian Missionary, Shantoong.

"The summer of 1865 will not soon be forgotten in this province. It was a time of fearful drought. The millet, beans and corn were nearly all ruined, and the people were all thrown into great distress.

"During the prevalence of this drought, the poor heathen were constantly going in procession to the temples to plead for rain.

"At that time three members of the Baptist Church in Tung-chow were living at no great distance of in the country. Two of them, men of of moderate means, lived on their little farms, near a market-town twenty miles from the city; the third, a poor woman, lived at a small village five miles from the city. It happened on one occasion that these three Christians had come together for some purpose. As was very natural, they talked of the drought. While thus talking, one of them said, 'We are doing very wrong.

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These poor people, our neighbours, are constantly praying to false gods for rain. Of course it is all in vain. We worship the God who can give rain, and who has promised to hear prayer: we ought before this to have met together, and spent a day in prayer to the living and true God for rain.' The others assented, and it was agreed that the three should meet at the village of the Christian woman to pray for rain. On the day fixed the two men came to the house of the Christian woman. From the house they went out into the principal street of the village, and having collected a crowd, announced that they were about to pray to the Christians' God for rain, and invited any who were willing to join them. At first the majority of the villagers were disposed to do so, but most of them soon turned away, and hooted at the Christians for worshipping the God of the foreigners. Some eight or ten persons, however, went to see the service. The Christians chose a service that seems to us very singular. They went up to the top of a mountain at about four in the afternoon, and spent the whole night in fasting and prayer. At sunset and afterwards they read the Scriptures and prayed together; at midnight and at daybreak the same, spending all the intervening time in private prayer. They continued their exercises until about noon the next day, having abstained from food about twenty-four hours They then went and took some dinner with Mrs. Hong, the Christian woman, after which one of the men returned home; the home of the other man being too distant to allow him to reach home that evening, he spent the night in the village. He started for home next morning, and was thoroughly drenched before he could reach it. The people of the village were convinced that the Christians' God gave the rain in answer to the prayers of his servants, and at first insisted on burning incense as a thank-offering.

"The conduct of these three Christians was entirely spontaneous, So far from suggesting it, the Missionaries knew nothing of it till some time afterwards."—*Church Missionary Intelligencer.*

THE BISHOP OF GLOUCESTER AND THE BRISTOL PROTESTANT CHURCH UNION.

The correspondence between Bishop Ellicott and the Bristol "P. C. U." respecting St. Raphael's Church has been published. On the 6th September the Hon Secretaries of this Union (the Rev. H. Martin and Messrs. Tubby and Inskip) forwarded to his Lordship newspaper reports of a service at Raphael's. It appeared that on the morning of August 12 a solemn mass for the dead took place at St. Raphael's in connection with the funeral of Mr. J. W. White, a member of the congregation. The coffin was placed in the centre of the church, and six candles, about seven feet in height, burned on either side. A procession entered the church, consisting of an acolyte, a thurifer with incense, a choir, and the Rev. A. Ward, who was singing the opening sentences of the Burial Service. When the first portion of the Burial Service was read, the Communion Service followed, the officiating priest clothing himself in a chasuble of purple, green, and gold. Fumes of incense filled the chancel, and the minister, and about twelve of the congregation, including the family of the deceased, communicated amid frequent intervals of silence and prostration, &c. The funeral itself took place the same day between eleven and twelve o'clock, at Arno's Vale, where the remainder of the Burial Service was read by Mr. Ward. The Committee hoped his Lordship would instigate an inquiry into the proceedings. His Lordship in reply wrote:—

"Gloucester, Sept. 21.

"Dear Sirs,—Your letter of the 6th has been laid before me. I return my usual answer to complaints based on newspaper reports against any of my clergy, viz., this:

"'That if two or more credible witnesses report to me, *on their own evidence, and with their names formally given, any illegal act* unhappily committed by any one of my clergy it will be my painful duty at once to investigate the matter.'

"Yours faithfully,

(Signed) "C. GLOUCESTER AND BRISTOL."

The Hon. Secretaries in a subsequent letter, pressed the matter upon the attention of his Lordship. They were instructed to reply, "That true it is the Committee had no witnesses to produce in confirmation of the reports alluded to. That nevertheless, those reports appeared in two highly respectable local journals, on their own responsibility, as indisputable facts. That no contradiction whatever, so far as the Committee are aware, has been offered to those reports from any quarter. That such reports though not sufficient to *condemn* any man, are abundantly sufficient to justify an *inquiry* into their truth. That such inquiry your Lordship is fully competent to make, as the church is unconsecrated, and the clergy man is officiating solely by your Lordship's license; and that such an inquiry is urgently called for by the importance of the facts alleged and by the scandal caused to the Church of England, and rightly appertains to the special office therein, which your Lordship holds. The Committee griever to add that on a former occasion, when, in reference to this chapel and its services, they presented certain statements to your Lordship, on the testimony of two witnesses who affixed their names, your Lordship did not, so far as they or the public know, institute the inquiry which you acknowledge to be your duty, though a painful one, or take any further notice of the memorial, beyond acknowledging the receipt thereof."

The following is his Lordship's rejoinder to this further and weighty appeal:

"Dear Mr Martin and Others,—I hasten to reply to your polite communication, and to state what I believe I have stated in substace before, viz: whenever—(a) the proper local authorities, or (b) any of those for whom the trust deed declares the chapel to have been designed, or (c) any of those usually attending the service, being aggrieved, and having been eye-witnesses, will specify to me any illegalities, or even presumable illegalities, in the conduct of Divine service in the place of worship alluded to, I shall feel it my duty to attend to the complaint.

"I remain, with kind compliments

"Dear Mr. Martin and others, faithfully yours,

(Signed) "C. J. GLOUCESTER AND BRISTOL."

In their final reply the Seretaries remark:—"That any local authorities, such as churchwardens, if there be any at St. Raphael's, being probably appointed in consequence of their sympathy with the views of the minister, are little likely to make any complaint. That the sailors for whom the chapel was built, few, if any of whom, save the inmates of the almhouses attached, attend the services, are still less likely to complain. Least of all are the voluntary attendants on the Ritualistic services by which they are attracted. The Committee feel it, therefore, their duty to fall back upon the substance of the last note which they addressed to your Lordship, viz, that uncontradicted statements, reported in respectable local papers, are abundantly sufficient ground for making inquiry in a case in which your Lordship has unlimited power either to continue or revoke the licence. They beg also respectfully to say, that as members of the Church of England, they believe that they have a full right to complain of the practices referred to and consider the subject of such public importance that they will feel it their duty to publish the correspondence."

THE BIBLE IN EASTERN SIBERIA.

BY REV. W. H. BIDWELL.

To the Managers of the American Bible Society:

The commercial agent, Mr. Chase, had presented to the Nabal School at Nicolairesky, twelve copies of the New Testament in modern Russ; twenty copies to the girls' school; twenty-five copies to the Boys' school, and ten copies to the inmates of the prison at that place. Each presentation was accompanied by a polite note on the part of Mr. Chase, who received appropriate notes in return from P. Anacoff, Esq., Chief Counsellor of the Provincial Directory of the Maritime Province of Eastern Siberia. This official correspondence gives character and weight to the transaction, encouraging for the future.

Mr. Chase writes to me, March 25th: "I am glad to inform you that the circulation of these Testaments appears to meet with more favor among the people than I had anticipated, and some of the people show a desire to purchase them, and I have sold a number of copies for one silver rouble each, or about sixty cents in gold of the United States. I shall probably distribute most of the remainder gratuitously, believing that to be more in accordance with your wishes, besides seeming more appropriate at present, under the circumstances by which they were introduced. All the copies of the New Testament received, will probably be easily distributed in Nicolairesky alone. And if their circulation should be permitted throughout Siberia, which I now presume it will be, a vast field will be opened for their distribution."

On May 17th, Mr. Chase writes to me: "It affords me much satisfaction to inform you that all the Testaments received from you have been circulated, fifty-seven copies having been sold for fifty-six roubles, silver. Nearly all these copies were sold to officers. The balance were gratuitously distributed to the poorer classes and young persons old enough to read; being as equally proportioned as possible among the children, sailors, convicts, and soldiers; the latter getting the largest share, as they were most persistent in applying for them. Indeed, when the number of Testaments was getting considerably reduced, and they already had quite a number, I had no little trouble in resisting their importunities, which I did in a measure, in order to circulate some of the Testaments among the other classes named. A large number could be circulated, and from what I have seen, would be received with thankfulness and cherished with care. I think three thousand copies could be sold, provided they were at a low price, as the classes wishing them here have very little money. They desire the Testaments, with the Acts of the Epistles and the Psalms. Though all the Testaments have been disposed of here, yet probably 3 will be carried into the interior, as some of the soldiers, whose term of service has expired, are returning home this year. It you should send out some to sell at threefourths of a rouble each, or less, I think the quantity named could be easily disposed of. I trust the disposition of the Testaments will be in accordance with my views, and I must express my conviction that these books have proved a very welcome gift especially to the poorer classes. And I cannot but admire the *naivete* with which the Russians have received them, while they modestly express their mortification that their own people do not send them such books, which they receive in a foreign land; for the Russians, as a people, are very patriotic. The elementary schools of this place have been but recently established for boys, and it is very satisfactory to see the boys going by in the morning, with a copy of the New Testament in their hands with their other school-books."

These facts are chiefly interesting, because they open a new chapter in the religious history of distant and destitute Siberia, which is twenty times the size of the empire of France. The door is thus opened up the Amoor River and country into Eastern Siberia, for the distribution of the Word of God among the increasing population of those vast regions. It is only some twelve or fourteen years since the Amoor River was first opened to safe navigation by the arms and power of the imperial Government of Russia. About thirty steamboats are employed on the Amoor, all but four of which belong to the Russian Government. Some of these go up the Amoor its entire length of more than two thousand miles, carrying passengers and the mails, for Irkutsk, Moscow, and St. Petersburgh. It is obvious, that with the proper appliances, the steamboats on the Amoor could be made the instruments of carrying the Word of Truth far up into the interior, among the destitute population. The officials of the Imperial Government and their families, are people of education and refinement, and many of them highly educated.

These brief statements are enough to excite an interest in the minds of many on behalf of Siberia, which is the leading object of this article. The thanks of the Board of Managers are due to the Commercial House of Boardman & Cushing, of Boston, for carrying this box of Testament without charge half round the world. *New York Observer.*

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